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## RELIGIOUS.

continue our extracts from the MS. of Rev. William Jones, once Minister of the Congregational Church in Chatham.

### CHAP. IV.

concerning the Way and Manner of the acting of this grace of Brotherly Love.

Having considered the nature of brotherly love, and having offered somewhat concerning the subject, and object of it, we come now to take a view of the way and manner of its acting. What shall say upon this head may be taken up in the following particulars:

1. Brotherly love acts constantly where it is; though it does admit of degrees, not only in its objects, but even in one and the same object. It is discernible in its acting, yet it doth never cease. There is always a going out of the heart in believers towards those who are members of the same body with themselves, and that because they are related to Christ, bear his image, and are employed for him and by him. This grace depending upon the exercise of love towards Christ and faith in Christ, can never be utterly extinct so long as the soul remains united to Christ and derives influences from him.

2. As brotherly love is constant in its acting, it is universal, extending itself to all the godly without exception. He that loves a man because he is a child of God, bears the image of Christ, and love all such upon the same account, be they rich or poor, weak or strong, noble or ignominious, in prosperity or adversity, honoured or neglected, natural temper, education, natural parts and endowments, gifts, opinion even, about those things in religion that are not fundamental, &c. may be, and of whatsoever nation, country or language they be, this grace extends itself to all, making no distinction upon the account of these outward circumstantial things. This love goes not out towards a believer, because he is a Frenchman, an Englishman, an Irishman, Scotchman, or of any other nation, but because he is a Christian; it goes not out towards a man because he is rich, noble, wise, learned, affable, courteous, beautiful, obliging, grateful, or the like, but because he bears Christ's image and belongs to him as one of his subjects, servants, disciples and favourites; so that it manifests itself towards all such and only such, one way or other, as the person therewith induced has opportunity and access.

3. This grace admits of different degrees. In some it acts more strongly, in others more weakly; in the same gracious person it acts sometimes more, sometimes less strongly: it acts always proportionably.

1. To the measure of grace the believer has received from Christ—some are babes, some are young men, others are old men in Christ; some have made greater, some lesser proficiency under the means of grace, and as their state is and the proficiency they have made in Christ's school, so is the exercise of this grace more or less discernible.

2. Brotherly love is stronger or weaker, according as the Spirit lets out or withholds his influences. Grace in the soul of a believer is an effect of the special operation of the Spirit of God; and grace is maintained, and brought forth to act, by the influences of the same Spirit. When this north and south wind blows upon the believer's garden, then the spices thereof flow forth, which other ways would not have had that fragrance: graces where the Spirit withdraws his influences, are as embers covered over with ashes, having little either of light or heat; but when he breathes upon them, they become lively and conspicuous.

3. Brotherly love is stronger or weaker in its acting, according as the other graces of the Spirit are more or less active. When a believer through his unwatchfulness & untenderness gives grace as if he were a wound, then it becomes less lively in its operations; faith becomes weak, our love to Christ falls under a decay, and our love towards the godly, which depends in its acting upon these, begins sensibly to abate; so that a believer differs as much from himself in respect of this, as a sick man differs from himself when in perfect health. Again, when the believer is lively, active and thriving in other respects, as to his soul's case, he is so in respect of brotherly love; for as the state of a man's body is discernible by the pulse, so the case of a believer is known by the motions and effects of this grace.

4. Brotherly love is stronger or weaker in its acting, as iniquity does more or less unwatchfulness, and the strength of temptations, become disorderly in their affections and conversation, then love both towards Christ and those that be long to him, falls under decay. When pride, worldly-mindedness, carnality, self-love, untenderness, in their walk, &c. abound and prevail, love cannot but languish; also, such irregularities makes grace less discernible, so that it cools the affections of the godly towards us according to that we have, Matt. 24:12, and because iniquity shall abound the love of many shall wax cold.

5. This grace acts so as to evidence itself by such effects as naturally flow therefrom: as

1. Those that are endued with this grace do desire and delight in the prosperity and welfare of the godly, and that both in respect to their religious and civil concerns.

2. They endeavour by such means as they have access to improve in order hereunto, and when they can do no more they will not neglect to pray to God on their behalf, that through his blessing upon them and their endeavours, they may be made to thrive and prosper; and where they have access, they will not fail to lay out themselves for their real good, and for preventing of any thing that may be prejudicial or injurious to them.

3. They will sympathize with the godly under their various circumstances. When those are afflicted whom they love, it proves afflicting also to them. When those are in prosperity, they rejoice: when those fall under sin, they are grieved: they make the case of others of the Lord's people their own case; their advantage and success is looked upon as their own; the godly's sorrow, grief, pain, affliction, trouble, distress, &c. affect the whole society of the faithful, in as far as they are made acquainted with the same.

4. It is a love that doth not consist in mere compliment, but in reality; and evidences itself by such acts of good will and kindness, as a tenderness of the man's reputation whom he loves, a loathsomeness to take up a bad report of him, a putting the best construction upon his words and actions, that they are capable to bear: defending him from injuries, a bearing with his infirmities, studying his profit and edification, a delighting in those things that administer comfort to him without a snare, that promote his spir-

itual good, desiring to be with him, when he may do it without the neglect of some necessary duty, and to be useful to him when he is with him.

5. This grace acts after a spiritual manner in all those who have it: for as it owes its original to the Spirit of God, so it flows from an inward spiritual principle, such as the corrupt world has no experience of. It looks at a spiritual end in its acting, viz. the glory of God and the spiritual edification of the party loved: it proceeds also upon spiritual motives, which are such as these:—the relation they conceive to stand in with Christ when they love, their being his friends, brethren, disciples, servants, subjects, or because they are objects of Christ's special love, for whom he has done great things; that they are of those for whom he laid down his precious life, for whom he makes continual intercession, unto whom he has given his Holy Spirit to guide, comfort and sanctify them; that they are of those whom he has beautified by his graces, as humility, holiness, faith, love, patience, hope, &c. that they are of those whom he has made conformable to his own image, clothed with his righteousness, brought under the bond of a perpetual covenant of peace and friendship, made fellow citizens with the saints and of the household of God, made members of his kingdom of grace here, allowing them an interest in all the promises and privileges that are peculiar to those that are in covenant with him, and made heirs of eternal glory & happiness; because they see them studying the advancement of God's glory, and interested in the performance of his works. These &c. such as these, are the motives that draw forth this grace of love to act: not worldly and carnal interests, which only have weight with worldly minded men, to love those that are of the same stamp with themselves.

6. Brotherly love is holy in its acting. It has no tendency to any thing that is impure and unholy: although those that are induced with this grace, love the persons of believers, yet they love not their sins; though they love Christ in them, and them for Christ's sake, yet they love not their vices; though they love them as they are conformed to the truth and bear the image of him that is true, yet they hate any false opinion they maintain: though they delight to walk with them in as far as they are followers of Christ, yet they will not communicate with them in unscriptural and unwarrentable practices; though they love them as their own soul, yet they love Christ better than them; and therefore, must leave them where they leave Christ and the paths of holiness.

7. Brotherly love is regular in its acting. It does not hurry and precipitate men into unwarrentable and sinful courses, but acts according to the rule of God's word and the directions of his Holy Spirit. It does not oppress any of the other graces of the Spirit in its acting, but moves in a sweet harmony with them. It does not oppress faith, but is influenced thereby and goes along with hand in hand. It does not thwart with the exercise of love to God, but is subservient thereto. It is not contrary to that holy submission we owe to God. It takes not dark steps, but delights to walk in the light; inasmuch that the more we love the brethren as such the more we love Christ for whose sake they are loved. The more we love the brethren, the more we love God's ordinances, law, glory, &c. the more we shall breathe after perfection and every thing that leads thereto, &c. the less we shall love the world and the vanities of it.

### MASS. DOMESTIC MISSIONARY SOCIETY.

The annual meeting of this Society was held at Fitchburg, June 29. After the reading of the Report by the Secretary, several resolutions were offered, and ably supported by Addresses, which were heard with a lively interest, and produced a strong impression on the large and intelligent assembly assembled. Two of these Addresses only could be procured for publication—and those, hastily sketched after the delivery.

The Rev. Mr. Reid, of S. Carolina, seconded the following resolution, which had been moved by Mr. Chickering of Philadelphia.

Resolved, That the report of the Directors just read, be accepted and published under their direction.

Mr. President.—I rise to second the motion: and in doing so, I beg leave to remark that the Gospel must be preached to every creature, in obedience to the ascending injunction of our Lord and Master. Almost 1800 years have passed since the command was given; and but little, very little, has been done to carry the Gospel, in the power and demonstration of the Spirit, to the door and bed of every human being. Over this subject till lately, the church has slumbered; and even now she is not more than half awake. She has not been able yet to calculate fully the worth of an immortal soul. In some favored spots, this subject begins to command attention; and plans are devised for sending the living instructor along with the written word, to those who are perishing for lack of knowledge. In the missionary spirit which has been aroused in this nation, the domestic department has been too much overlooked. There is something very imposing in the idea of going to a far country, and settling amongst a people of strange language, names and habits; and thus becoming a centre of influence around which all their new moral and religious feelings will revolve in harmonious order. Such self-denial, such disinterested benevolence, such heroic magnanimity, form a splendid paragraph in a religious magazine; whilst the humble efforts to do your nearest neighbor good, are passed by unobserved. Sir, against the influence of such a principle, you cannot be too much guarded. If a spirit of home missionary exertions were cultivated extensively, it would be the most powerful auxiliary in extending the borders of the Redeemer's kingdom. In its progress there would be no barren wastes left behind. In this manner the whole world would become evangelized sooner and easier; for thus the needy are enabled to help themselves; and in their turn to stimulate others to go and do likewise. A sum less than one hundred dollars, expended by a domestic missionary Society, will give the Gospel to more than five hundred souls every Sabbath for a whole year. Who would not give annually twenty cents for the religious instruction of one soul? Here there is no foreign language to be learned; no expensive establishments to be supported; you have only to encourage the people to exert their own strength. I rejoice, Sir, in the organization, and effort, and success of the Domestic Missionary Society of Massachusetts. Go on in the good work, till the rays of the Sun of Righteousness shall have illuminated and warmed every dark, cold and benighted corner of this Commonwealth, and the whole world.

The cause is the Lord's; and his faithfulness is pledged that it shall prevail.

The Rev. Mr. French, of New Hampshire, addressed the Society in substance, as follows:

Mr. President.—It appears that the General Association has resolved itself into the Domestic Missionary Society of Massachusetts. As a member of the General Association, I have therefore, although living out of this Commonwealth, the privilege to be at this time a member of this Domestic Missionary Society! And after having heard the Report, and the Addresses on its publication, I account it a great privilege; and hope, Sir, I shall not be considered out of my place, in proposing a resolution to this Society and in accompanying it with a few remarks.

"Resolved, That the thanks of this Society be given to all its Auxiliary Societies, and to all the individuals who have contributed to its funds the past year."

I move this resolution of thanks, Sir, because it is a customary and suitable general acknowledgment of the reception of the donations of these Auxiliaries and individuals, and a suitable expression of fellowship with them in this interesting concern.

I am, however, conscious, that these Auxiliaries and individuals have as great cause to thank you, as you can have to express your gratitude to them. It must be so, if it is blessed to give. These contributors have reason to be grateful that you have provided a treasury to receive their offerings, and that while they bring in supplies, you undertake the care and labor of distributing to the necessities of the saints.

But there is another reason, Sir, for which I move this resolution of thanks,—it is, that the parent society, and all who contribute to its aid, may be led to feel that higher, infinitely higher thanks are due to the Lord, that he purchased the church with his own blood, and has brought into operation such a system as domestic missionary Societies exhibit, to repair its desolations.

O, Sir, we are bound to give thanks to God for missions in all their branches. It is a delightful thought, that the heralds of salvation are proclaiming Jesus Christ and him crucified, in far distant and different climes, and where these tidings are new.

But, Sir, domestic missions have for their object not only the conversion of sinners, but the consolation of the disheartened members of the household of faith. The heathen will not be injured by any thing that can be done for domestic missions, & domestic missions will not be retarded by any thing that can be done for foreign missions. In this holy concern, there is continual action, & reaction, in so wonderful a way that nothing retards, but all continually impels forward the one undivided work of subduing the world to him by whom the world was made.

But, Sir, the special object of this meeting limits our present remarks to the subject of domestic missions. I have been so located, as has led me to feel deeply on this subject. I am located in the vicinity of the oldest settlement in N. Hampshire. Several churches in that vicinity have passed away like the seven churches of Asia. But we do not now despair of the restoration of the ordinances of the gospel in those places.

In an adjoining State, near our borders, a church, once prosperous, had become reduced to a single female member. The sacred vessels of the house of the Lord had been taken away, and dedicated to domestic uses; and it seemed that the little light which remained among that people was ready to expire. But by the aid of a Society like yours, they received a minister, who entered zealously on his work; the Lord blessed his labors, and a church has been reorganized, and is prospering. Another church in the same vicinity had declined,—the house of the Lord was forsaken,—it became literally a fold for sheep. It was affecting to see this emblem of the flock of Christ taking sanctuary within the sacred walls which men had deserted. I would not believe—Lord forgive that unbelief—I did not believe that holy incense would ever again arise from that crumbling altar.

But what hath God wrought! By the aid of a Society like yours, the ministry is there resettled, and the cause of Christ has been ever since advancing. Why, Sir, do we indulge despair! Domestic Missionary Societies are at work. God is working with them and by them this work will go forward.

But, Sir, I have entered a field where every step onward excites stronger emotions. I stop here, submitting to your disposal the resolution I have moved.

### ANOTHER CORNER STONE LAID.

The Corner Stone of a new Orthodox Congregational Meeting-House, was laid in Groton on the 4th inst. It is to be built in the first order, simple Tuscan in its structure, 70 feet long and 56 wide. Few scenes, even to a stranger, could be more interesting than that of laying this Corner Stone. A heavy thunder shower had just passed over,—the thunder was still rolling in a black cloud at the south,—the roar of cannon at the north,—the sun breaking through the clouds by gleams, and throwing a bright arch of a rainbow on the opposite clouds,—the breathless silence of a great concourse of people,—the reading of the Bible,—the singing of Old Hundred,—the Address and the prayer—all united to excite an interest of no ordinary kind. The following is the Address on the occasion, by Rev. J. Todd, late of the Theological Seminary, Andover.

On this day, whose anniversary sends a thrill of joy through millions of bosoms, while the patriot rejoices over the abundant prosperity of our common country, we are assembled to indulge a deeper sympathy. While, as patriots, we sympathize in all that concerns our nation, as philanthropists and Christians we more deeply feel for the good, the everlasting good, of our families and of those who are to live after us.

The Bible informs us of a higher order of beings above, who stand and bow before the throne of the Eternal, or who go abroad over his works—the messengers of mercy to others of his creatures. Now, supposing a company of these celestial beings were this day sent to some distant world on errands of benevolence; that in their way they should pass over our world; that they should pass one and another nation, one and another city and village, till they came over this spot. Here, as they paused and rested on their wings while looking down upon this assembly thus standing around these foundations, methinks they would inquire with intense interest, 'What does this mean? Why are ye thus assembled, with looks so interested—so solemn?' And could we, my friends, hear them put this inquiry—speaking in your name, this should be my answer:

We are beings created for immortality,—are bound to the judgment seat of the great God,—have but a few more days to live on earth in this state of probation, ere we go into eternity; we feel ourselves sinners in the sight of God, lost, ruined, undone forever, so far as it depends on our righteousness; and we feel too, that if ever saved from the power and consequences of our sins, it is 'not by works of righteousness which we have done, but by the washing of regeneration, and the renewing of the Holy Ghost,' thro' the merits of Jesus Christ, 'the only name given under heaven among men whereby we must be saved.'

We, and all our race, are ruined by sin. 'The Lord looked down from heaven to see if there were any that did understand—that did seek God,—and lo! they are all gone astray—there is none that doeth good, & sinneth not, no, not one.' But when God pities,—his arm wreatheth our salvation. He sent holy men from time to time who spake as they were moved by the Holy Ghost, till the revelation of God was completed, and embodied in that book which we call the Bible. And because these Scriptures alone are able to make us wise unto salvation, we wish to have them read, explained and enforced, just as they were given—in their own simplicity—without any distortings,—any withholding,—any variation. We believe the Bible to be given by the inspiration of God, and to be our only guide to heaven; and therefore we wish it preached, clearly, fully, solemnly, as if it were God speaking in an audible voice directly from heaven; and for this reason, do we lay the foundations of this house!

And because we are dying, guilty creatures, we wish the way of repentance and holiness clearly marked out, and that high standard of godliness set before us, which commands us to love the Lord our God with all our heart, and soul, and strength, and mind, and our neighbor as ourselves; and which will bring every work, with every secret thing into judgment before God, whether it be good or evil; and therefore, do we lay the foundations of this house!

And because all our hopes hang on that Saviour who 'was in the beginning with God and who was God,—who is the brightness of the Father's glory, and the express image of his person,—for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers,—all things were created by him and for him,—and he is before all things, and by him all things consist;—who was rich, and yet for our sake became poor; who was in the form of God, and thought it not robbery to be equal with God, and yet took on him the form of a servant, and became obedient unto death, even the death of the cross, that the chastisement of our peace might be upon him, and that by his stripes we might be healed; and that whosoever believeth on him should not perish but have everlasting life,—I say because all our hopes hang on this Saviour, we wish him held up as the last, the only hope of a lost world,—even that 'great mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles,—received up into glory,' where he now sits enthroned on the empire of the universe, holding the keys of death and hell in his hand, and opening and no man shutteth, and shutting and no man openeth. This Saviour, as revealed in the New Testament, without being disrobed of a single glory, or robbed of a single crown, we must have preached or we perish forever; and therefore do we lay these foundations.

The Holy Ghost too, by whose aid we are 'born not of blood, nor of the will of man, nor of the will of the flesh, but of God,'—we wish to recognize him as the author of inspiration,—the sanctifier of the heart,—making known the deceitfulness and desperate wickedness of the heart,—guiding to holiness, and comforting in the hour of sorrow.

And because death & judgment are approaching, we wish to have these awful truths laid before us, so clearly and powerfully, that we shall flee from sin,—obey God,—go to Jesus for salvation,—live as those who have here no continuing city, no abiding place,—as if this world was only the bridge over which we are treading on our way to the regions of immortality; and therefore do we lay the foundations of this house!

Yonder house of God, built and occupied by our fathers ere they lay down in that grave-yard,—the house in which we trust many have been trained up for everlasting glory,—the house to which we were led in our infancy and childhood,—where many of us were consecrated to God at the baptismal font,—where we have so long and so often worshipped with our aged Pastor, and where we had hoped to sit long as we needed an earthly temple,—yonder house is not burned up with fire,—it is not crumbling with age;—no! no! oh! we wish for a sanctuary where 'Jesus Christ and him crucified' shall be preached,—the wisdom of God, and the power of God unto salvation to every one that believeth,—'the way, the door, and the life.' We wish for a sanctuary in which the one Almighty God, Father, Son, and Holy Ghost, is revered; in which men are taught 'that all men should honor the Son even as they honor the Father;' in which the absolute necessity of being 'born again,' shall be inculcated; in which the voice of God shall be heard saying, 'the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation;' and therefore do we lay these foundations.

As we go back to the graves of half a dozen generations, we find the dust of those who rocked the cradle of this nation. The moss has covered their names,—the little mounds under which they sleep, are almost level;—but who were they? They were a few men who fled from prisons, from the sword of persecution, and at the hazard of death by the sword, or a burial in the ocean, they determined to maintain & transmit to their children the pure religion of Jesus Christ. On the shore of their mother country as they gave the last adieu to kindred & home, they knelt in prayer; when their home was a frail bark on the billows, which seemed to cry in their earing, that they were strangers & pilgrims, they looked in prayer to Him who walketh on the great waters, & their feet had hardly touched the rock at Plymouth, ere the winds of the mighty forest for the first time wafted the breath of prayer to heaven, and our pilgrim fathers were a church, a republic and an empire. Immediately on landing, though few in numbers and though sickly, they reared a house for the worship of God,—their covenant God, who was their Preser-

ver, Redeemer and Sanctifier. The first beatings of our country's heart, were piety—the holiness of the Bible. 'I have lived,' said a witness on his return before the British Parliament, 'I have lived in New-England seven years, and in all that time, I never heard one profane oath, and in all that time, I never did see a man drunk.' For the sake of religion, these men dwelt where nature had no food to offer, but the food of fowl and beast; where for centuries heathen had lived and died without virtue and without hope;—where the sound of prayer had never broke;—the stillness of death,—where the Sabbath had never smiled. They planted the cross of our Saviour in these western shores, and then they died and slept at its foot. The poor Indian blessed many of their graves,—the stranger from distant countries gazed upon them with tearful admiration, and the angels of mercy watered them with the sweetest dews of heaven. And these were the pilgrims,—they were holy men. They laid the foundations of our churches and of this great nation,—and their names are written in the book of life. They professed the same religion, precisely the same sentiments, the same doctrines of the Bible, which we hope and intend shall be preached in this house as long as it shall stand.

These walls whose foundation we have now laid, after struggling with difficulties & obstacles which a short time since seemed almost insurmountable, these walls we hope one day solemnly to dedicate to God—Father, Son & Spirit; with them we hope to hear the Gospel delivered in its own raked purity, 'a savor of life unto life, or of death unto death;' within them, we hope to mingle our prayers, and our songs of praise before the throne of the invisible God;—to ripen in holiness for that kingdom above, where the redeemed shall serve God day and night in his temple, and go no more out forever. And when our footsteps shall no more be heard within these courts, and we be laid in yonder yard, we pray that our children and our children's children even to the latest generations, may come up to this house of God, and here be fitted for everlasting glory.

We make a deposit within this corner-stone to inform those of other years, why we erected this house; but when these foundations shall be no more, and when the angel shall have placed one foot on the sea, and one foot on the dry land, and shall have raised his hand to heaven, swearing by Him that liveth forever and ever, that time shall be no longer;—and when yon tombs shall be broken up and all the dead come forth, Oh! may it then appear that 'the Stone which was cut out of the mountain without hands,'—'the Stone which the builders disallowed, the same is made head of the corner;'—that Jesus Christ, has ever been glorious in this house;—that his Gospel has ever been faithfully and powerfully preached within it,—and may great multitudes forever stand on the Zion of our God above, with harps of gold in their hands and crowns of glory on their heads, who were born unto God within these walls; and forever may they and we mingle our voices in that song to the Lamb, 'thou art worthy—thou art worthy, for thou wast slain and hast redeemed us unto God thy blood, and hast made us unto our God kings and priests, and we shall reign with him for ever and ever!'

And because all our hopes hang on that Saviour who 'was in the beginning with God and who was God,—who is the brightness of the Father's glory, and the express image of his person,—for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers,—all things were created by him and for him,—and he is before all things, and by him all things consist;—who was rich, and yet for our sake became poor; who was in the form of God, and thought it not robbery to be equal with God, and yet took on him the form of a servant, and became obedient unto death, even the death of the cross, that the chastisement of our peace might be upon him, and that by his stripes we might be healed; and that whosoever believeth on him should not perish but have everlasting life,—I say because all our hopes hang on this Saviour, we wish him held up as the last, the only hope of a lost world,—even that 'great mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles,—received up into glory,' where he now sits enthroned on the empire of the universe, holding the keys of death and hell in his hand, and opening and no man shutteth, and shutting and no man openeth. This Saviour, as revealed in the New Testament, without being disrobed of a single glory, or robbed of a single crown, we must have preached or we perish forever; and therefore do we lay these foundations.

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And because death & judgment are approaching, we wish to have these awful truths laid before us, so clearly and powerfully, that we shall flee from sin,—obey God,—go to Jesus for salvation,—live as those who have here no continuing city, no abiding place,—as if this world was only the bridge over which we are treading on our way to the regions of immortality; and therefore do we lay the foundations of this house!

Yonder house of God, built and occupied by our fathers ere they lay down in that grave-yard,—the house in which we trust many have been trained up for everlasting glory,—the house to which we were led in our infancy and childhood,—where many of us were consecrated to God at the baptismal font,—where we have so long and so often worshipped with our aged Pastor, and where we had hoped to sit long as we needed an earthly temple,—yonder house is not burned up with fire,—it is not crumbling with age;—no! no! oh! we wish for a sanctuary where 'Jesus Christ and him crucified' shall be preached,—the wisdom of God, and the power of God unto salvation to every one that believeth,—'the way, the door, and the life.' We wish for a sanctuary in which the one Almighty God, Father, Son, and Holy Ghost, is revered; in which men are taught 'that all men should honor the Son even as they honor the Father;' in which the absolute necessity of being 'born again,' shall be inculcated; in which the voice of God shall be heard saying, 'the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation;' and therefore do we lay these foundations.

As we go back to the graves of half a dozen generations, we find the dust of those who rocked the cradle of this nation. The moss has covered their names,—the little mounds under which they sleep, are almost level;—but who were they? They were a few men who fled from prisons, from the sword of persecution, and at the hazard of death by the sword, or a burial in the ocean, they determined to maintain & transmit to their children the pure religion of Jesus Christ. On the shore of their mother country as they gave the last adieu to kindred & home, they knelt in prayer; when their home was a frail bark on the billows, which seemed to cry in their earing, that they were strangers & pilgrims, they looked in prayer to Him who walketh on the great waters, & their feet had hardly touched the rock at Plymouth, ere the winds of the mighty forest for the first time wafted the breath of prayer to heaven, and our pilgrim fathers were a church, a republic and an empire. Immediately on landing, though few in numbers and though sickly, they reared a house for the worship of God,—their covenant God, who was their Preser-

ver, Redeemer and Sanctifier. The first beatings of our country's heart, were piety—the holiness of the Bible. 'I have lived,' said a witness on his return before the British Parliament, 'I have lived in New-England seven years, and in all that time, I never heard one profane oath, and in all that time, I never did see a man drunk.' For the sake of religion, these men dwelt where nature had no food to offer, but the food of fowl and beast; where for centuries heathen had lived and died without virtue and without hope;—where the sound of prayer had never broke;—the stillness of death,—where the Sabbath had never smiled. They planted the cross of our Saviour in these western shores, and then they died and slept at its foot. The poor Indian blessed many of their graves,—the stranger from distant countries gazed upon them with tearful admiration, and the angels of mercy watered them with the sweetest dews of heaven. And these were the pilgrims,—they were holy men. They laid the foundations of our churches and of this great nation,—and their names are written in the book of life. They professed the same religion, precisely the same sentiments, the same doctrines of the Bible, which we hope and intend shall be preached in this house as long as it shall stand.

These walls whose foundation we have now laid, after struggling with difficulties & obstacles which a short time since seemed almost insurmountable, these walls we hope one day solemnly to dedicate to God—Father, Son & Spirit; with them we hope to hear the Gospel delivered in its own raked purity, 'a savor of life unto life, or of death unto death;' within them, we hope to mingle our prayers, and our songs of praise before the throne of the invisible God;—to ripen in holiness for that kingdom above, where the redeemed shall serve God day and night in his temple, and go no more out forever. And when our footsteps shall no more be heard within these courts, and we be laid in yonder yard, we pray that our children and our children's children even to the latest generations, may come up to this house of God, and here be fitted for everlasting glory.

We make a deposit within this corner-stone to inform those of other years, why we erected this house; but when these foundations shall be no more, and when the angel shall have placed one foot on the sea, and one foot on the dry land, and shall have raised his hand to heaven, swearing by Him that liveth forever and ever, that time shall be no longer;—and when yon tombs shall be broken up and all the dead come forth, Oh! may it then appear that 'the Stone which was cut out of the mountain without hands,'—'the Stone which the builders disallowed, the same is made head of the corner;'—that Jesus Christ, has ever been glorious in this house;—that his Gospel has ever been faithfully and powerfully preached within it,—and may great multitudes forever stand on the Zion of our God above, with harps of gold in their hands and crowns of glory on their heads, who were born unto God within these walls; and forever may they and we mingle our voices in that song to the Lamb, 'thou art worthy—thou art worthy, for thou wast slain and hast redeemed us unto God thy blood, and hast made us unto our God kings and priests, and we shall reign with him for ever and ever!'

And because all our hopes hang on that Saviour who 'was in the beginning with God and who was God,—who is the brightness of the Father's glory, and the express image of his person,—for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers,—all things were created by him and for him,—and he is before all things, and by him all things consist;—who was rich, and yet for our sake became poor; who was in the form of God, and thought it not robbery to be equal with God, and yet took on him the form of a servant, and became obedient unto death, even the death of the cross, that the chastisement of our peace might be upon him, and that by his stripes we might be healed; and that whosoever believeth on him should not perish but have everlasting life,—I say because all our hopes hang on this Saviour, we wish him held up as the last, the only hope of a lost world,—even that 'great mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles,—received up into glory,' where he now sits enthroned on the empire of the universe, holding the keys of death and hell in his hand, and opening and no man shutteth, and shutting and no man openeth. This Saviour, as revealed in the New Testament, without being disrobed of a single glory, or robbed of a single crown, we must have preached or we perish forever; and therefore do we lay these foundations.

The Holy Ghost too, by whose aid we are 'born not of blood, nor of the will of man, nor of the will of the flesh, but of God,'—we wish to recognize him as the author of inspiration,—the sanctifier of the heart,—making known the deceitfulness and desperate wickedness of the heart,—guiding to holiness, and comforting in the hour of sorrow.

And because death & judgment are approaching, we wish to have these awful truths laid before us, so clearly and powerfully, that we shall flee from sin,—obey God,—go to Jesus for salvation,—live as those who have here no continuing city, no abiding place,—as if this world was only the bridge over which we are treading on our way to the regions of immortality; and therefore do we lay the foundations of this house!

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ver, Redeemer and Sanctifier. The first beatings of our country's heart, were piety—the holiness of the Bible. 'I have lived,' said a witness on his return before the British Parliament, 'I have lived in New-England seven years, and in all that time, I never heard one profane oath, and in all that time, I never did see a man drunk.' For the sake of religion, these men dwelt where nature had no food to offer, but the food of fowl and beast; where for centuries heathen had lived and died without virtue and without hope;—where the sound of prayer had never broke;—the stillness of death,—where the Sabbath had never smiled. They planted the cross of our Saviour in these western shores, and then they died and slept at its foot. The poor Indian blessed many of their graves,—the stranger from distant countries gazed upon them with tearful admiration, and the angels of mercy watered them with the sweetest dews of heaven. And these were the pilgrims,—they were holy men. They laid the foundations of our churches and of this great nation,—and their names are written in the book of life. They professed the same religion, precisely the same sentiments, the same doctrines of the Bible, which we hope and intend shall be preached in this house as long as it shall stand.

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# For the Recorder & Telegraph. STRICTURES ON THE REVIEW OF PROF. STUART'S SERMON.

In looking over the review of Professor Stuart's Sermon delivered at the dedication of the Hanover Church, contained in the Christian Examiner for May and June, I perceive that the usual changes are rung over again about denying to Unitarians Christian character, withholding from them the Christian name, depriving them of our communion, fostering a spirit unfavorable to charity and peace, and leading to a system of exclusion and hostility—leading to disunion, and destroying the peace of the churches by alienating those who ought to live together as brethren.

It is evident that the reviewer considered himself as advancing serious charges of un-Christian conduct against Mr. Stuart and the orthodox; for he says, "We hold them justly answerable for the course which is producing such unhappy divisions in our churches,"—and again, "We do mean to assert that the orthodox are exclusively answerable for them."

Now Sir, if the conduct specified above is a violation of Christian principle or an invasion of Unitarian rights, we are all of us justly reproved. But if the things alleged against us as crimes, are only the regular performance of duty according to the dictates of our own conscience and the simple exercise of that liberty wherewith Christ has made us free, which Unitarians are determined with so much decision to maintain for themselves, then Sir, is this strain of high and public crimination an invasion of our rights?

Nothing is more common than the attempt to abridge the rights of others, and holding up to obloquy, by the power of injurious epithets, the regular performance of the simple duties of self-preservation. And I may add, that no mode of assailing the principles of civil and religious liberty, is more inconsistent with Christian character—or more really an act of fraud, and of persecution. Public opinion is a law of the most efficacious kind; and if that sentiment be perverted and arrayed against us as criminals, every time we speak or act in a manner which Unitarians may please to think injurious to their interests, it is of little avail that we have passed the age of faggots, and pillories, and fines, and dungeons—for there is no despotism more irresponsible or more relentless and malignant, than that which arms the community around us with indignation, and would inclose us within barriers of immutable prejudice—and directs against us, made conspicuously false accusation, the stream of popular obloquy.—In these sentiments I am not singular. The Unitarians, on nearly every page they have written, have apprised us of them; and we admit their truth.—It only remains to be ascertained, whether Mr. Stuart or the orthodox have invaded the rights of Unitarians, or whether Unitarians have falsely accused us, and assailed, & attempted to take away, the true exercise of our liberty of conscience in speech and action.

This subject, as it appears to me, is made sufficiently plain in a reply to a review of a sermon entitled "The Faith once delivered to the Saints," by the author of that discourse." By publishing the following extracts from that reply in relation to the subject, it is believed that the cause of justice and charity may both be promoted.

"I have given my reasons at large, sermon, pp. 38-44, why the Orthodox with their views of doctrine, should regard and preach the Evangelical system as essential to Christian character and to eternal life. All these explanations the reviewer passes by in silence, while he seeks to raise and direct against me, the indignation of the whole body of the Unitarians, for failing to recognize them as Christians. He doubts 'I whether in all I have written and said, I have evicted Unitarians as a body, the name of Christian.' The reviewer should not affect to doubt on this subject; he knows that I do not regard Unitarianism as Christianity, or Unitarians who understand the Evangelical system and reject it, and who understand the Liberal system and embrace it, as being Christians."

"Let me not however be misunderstood. I have never said or supposed that there are no Christians in Unitarian families, societies, and churches. These in N. England are the children of the pilgrims; some of them are the children of orthodox, pious parents, and have been baptized in the name of the holy Trinity of heaven. It is comparatively but a little while, since in churches now called Unitarian, they heard from the voice of their teachers those doctrines which we regard as the words of eternal life; and not a few, as I hope, received the grace of God and became members of the churches called Unitarian before they were such, and at a time when the open avowal of Unitarianism, as it has since been avowed, would have prevented the settlement of any man. Those who have left Unitarian societies, compel us to believe that there were Christians belonging to them, and the feelings of some who have not left them, convince us that there are Christians among Unitarians. Indeed, from what I have been allowed to witness of the power of truth in Boston, it is my opinion that there are many among Unitarians who feel a solemn reverence for God, and his word and worship, the active power of a tender conscience, and the pressure of an honest and earnest desire to know what is true; and that with such, Unitarianism consists more in aversion to Calvinism as it has been misrepresented to them, than in any settled opposition to the doctrines of the Evangelical system when correctly understood; and I have thought that nothing would be easier, could an opportunity be afforded, than the removal of these unfounded prejudices, and the restoration of these children of the pilgrims to the way of their fathers, and the Shepherd and Bishop of their souls. And as to the invidious complaint of our not allowing to Unitarians the name of Christians, it is a complaint so unreasonable and so unjust, that they who make it, pay but a poor compliment to the understandings of Unitarians, if they expect it can long avail them to create prejudice, or stop among them the progress of truth. We do no more withhold from Unitarians the Christian character than they do from us. We regard them as idolaters; and whatever they may be pleased to say, after they have in effect stripped us of Christian character, and thrust us out of the pale of the church, & cut us off from heaven, they cannot bring us back again, or cover up our idolatry with the mantle of their charity; for no point is more absolutely settled in the Bible, than that idolaters are not Christians, and cannot inherit the kingdom of God. But neither have we any cause to complain of them, nor they of us. Unitarians and the Orthodox are bound by the high command of Heaven to think for themselves; to prove all things and hold fast that which is good. In this process we come to conclusions so diverse about the doctrines which constitute Christianity, that if one side be right, the other side is wrong. If Unitarians are right, we are idolaters; & if we are right, Unitarians are not Christians. But in coming to these conclusions we have no sinister design respecting each other. We do not become Unitarians or Trinitarians for the sake of denying Christian character to each other; & that we do so, follows only as an inference unavoidable from our belief; for as I have said, it surpasses the power of Unitarians after they have by their principles made us idolaters, to make us Christians by their charity. Nor do we in judging for ourselves, exercise any right but our own, or encroach upon the right of each other. Unitarians have no claim to our charity, nor we to theirs, unless it can be granted in consistency with our respective convictions of truth. We not only have no claim to the charity of Unitarians, but they have no right to grant it to us in direct opposition to the express decision of the Bible, that idolaters are not Christians, and cannot inherit the kingdom of God. Dr. Priestley, whose candour I admire as much as I deplore his errors, says, 'the truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters.' Again he says, 'all who believe Christ to be a man and not God, must necessarily think it idolatrous to pay him divine honour, and to call it so, is no other than the necessary consequence of our belief.' Nay, he represents it as 'ridiculous, that they should be allowed to think Trinitarians idolaters, without being permitted to call them so,' and adds 'I have no idea of being offended with any man in things of this kind, for speaking what he believes to be the truth.'

As to the charge of thrusting Unitarians out of the pale of the church, it is ridiculous. Have not Unitarians the privilege of forming churches of their own, and have not all denominations the right of judging for themselves what are the qualifications for membership? It is the essence of liberty of conscience, that Christians of similar views in doctrine and experience should be allowed to associate for mutual usefulness and edification. It is the exercise of this right which constitutes different denominations of Christians, and if, according to the doctrinal views of the Orthodox, Unitarians cannot be received into fellowship, have they any claim upon us? Let them go to their own company and be at peace. We do not ask to be admitted to their churches; why should they demand fellowship in ours? It is more for the peace of the religious community, that those who differ radically should separate, than that discordant materials should be pressed together in one community. If Unitarians can hold fellowship with idolaters, the Orthodox cannot hold fellowship with those who, according to their views of truth, reject the gospel. We have a right to judge for ourselves what is Christianity; and Unitarians have no right to insist that they will judge for themselves & for us too." pp. 56-58.

"These remarks are not satisfactory, we have to request that some respectable Unitarian will do us the favour to make out and publish a bill of Unitarian rights. We have looked over their publications to some extent, for the purpose of ascertaining their views on this subject; and so far as we can judge by what they say and do, the following would seem to be the

## Unitarian Bill of Rights.

1. Unitarians have a right to think and speak and act for themselves on the subject of religion, without molestation, resistance or the least inconvenience; and if any evil comes upon them as the consequence of the free exercise of the above rights, it is persecution.

2. Unitarians have a right to hold & to publish opinions which imply irresistibly the denial of Christian character to all Trinitarians, and consign them over to the stigma and guilt and condemnation of idolaters.

3. Unitarians have the right, by the magic wand of charity, to wipe off the odium and the guilt of all this high implication, and to believe and profess that idolaters are sincere Christians, and to have fellowship with them, and to demand admission to their fellowship as a right—the denial of which is persecution.

4. Unitarians have a right to insist that the Orthodox shall regulate their views of what is essential to Christian character, by the opinions which Unitarians hold on the subject, and not by their own; and that they shall regulate their conduct by a Unitarian sense of propriety and duty, and not by their own. At any rate, they have a right to exact it of the Orthodox, that they shall believe and publicly admit the Unitarians to be Christians—or be stigmatized as uncharitable bigots.

5. When the denunciation of Orthodoxy, in conversation and Tracts and sermons, and by missionaries or councils, will encourage discontent, and promote the usurpation of an Orthodox church and society by Unitarians,—or in failure of this, cause the secession of a valuable minority from the Orthodox society,—which may seem to threaten its existence and take from its pastor "his children's bread," Unitarians in this case have a right to do what might seem to stir up strife, and to interrupt peace and harmony.

But should it ever happen that Orthodox representations of Unitarianism—and Orthodox missions, counsels and advice—should result to a Unitarian pastor and society with disastrous results—then Unitarians have a right to remain unmolested, and all Orthodox influence unfavorable to their entire prosperity, is innovation, intrusion and persecution.

6. Unitarians have a right to concentrate their energies and pass over, and, if they are able, occupy the land, to the utter extinction of Orthodoxy, without resistance, (for this is a land of liberty.) But if the Orthodox should do any thing which is calculated to throw obstructions in their way, and especially, if they should threaten to roll the tide of desolation and speedy oblivion back upon them, this is most horrible persecution. Unitarians have not only a right to all their own talents and resources, and enterprise, and praise, in propagating their sentiments, unopposed by the Orthodox; but they have a right also to the entire moral influence of that vast body of Christians arrayed in their favour by the public recognition of them as Christians.

Finally, Unitarians, and Unitarians alone, have a right to fix the maximum and minimum of truth, the belief of which is essential to constitute Christian character. They may fix the single article *standi vel cadentis Ecclesie*. But if any sect beside shall presume to attempt this, and to differ from them; adding to or taking from their creed one article, he is presumptuous; and if he does not desist is to be regarded as contumacious.

It was my purpose to have given in an opposite column, the Bill of Orthodox Rights; but as, if the Bill of Unitarian Rights is correctly apprehended, the former have no rights, that labor is superseded.

In conclusion, we express our hope and our belief, that there is in the "American Unitarian Association" lately formed, discernment and honesty and manliness enough, to put an end to the Unitarian cant and whining about breach of charity—and denying to them the Christian name. They have no claims on us for a charitable recognition as Christians, but what are founded on their affording to us credible evidence that they are Christians; of which we, in the exercise of our liberty of conscience, have a perfect right to judge, accountable only to God.—They have a right also, so far as we are concerned, and accountable only to God, to adopt opinions which imply that we are idolaters, and not Christians; and if they chose to act consistently, would have

the right to refuse to hold communion with us.

We are not offended, nor alarmed, nor grieved, at these implications of Unitarian doctrine. And what is the matter with Unitarians, that the air must be continually filled with their complaints for not being recognized as Christians by us? Are they half afraid that their system is false, and that they are not Christians; and do they need the sanction of our confidence to keep their consciences quiet? They have no right to it, and we cannot give it.

Do they fear that the community associated with them, are beginning in good earnest "to think for themselves;"—and do they place their last hope of dominion in the *argumentum ad invidiam*? That has been tried to the nupels, and will no longer avail.

These remarks are not made in a spirit of hostility to Unitarians; and though we deprecate what we consider their errors, and feel ourselves constrained by a sense of duty to propagate those views of Christianity which we honestly believe to be indispensable to their salvation and ours, we would not knowingly do even this in a manner which would in the least encroach upon their Christian liberty. But while we would conscientiously accord to them all their rights, we cannot consent that, under the winning names of charity and liberality, they should make encroachments upon our rights, and perverting the public sentiment, hold us up to odium for that exercise of Christian liberty which belongs to us, and with which they have no right to interfere.

These observations have no reference to the great body of the Unitarians,—so called, not because they are Unitarians, but because they are found in Congregations, the ministers of which have, in the lapse of years, silently become Unitarian. We have in view, exclusively, Unitarian writers who act by constancy, and who by carrying the present control of the opinions of a large and respectable portion of the community.

These gentlemen, who have said so much about liberality and charity, and liberty of conscience, ought not to need to be told, that liberty of conscience is a term of broader extent, than the right of Unitarians to think and act for themselves.—It includes the right, on our part, to think and act in opposition to them. And we have only to request, that, laying aside all mumblings and complaints, they will come out and act like men, in the discussion and propagation of their sentiments; awarding to us, in this controversy, the rights of self-defence, as well as those of a terminated, but fair, opposition to sentiments which constitute an entire innovation upon the doctrines of our fathers, and, as we believe, an utter subversion of the doctrines of the Bible. C. H.

## RELIGIOUS INTELLIGENCE.

### MISSIONS IN CEYLON.

Mr. Clough, Wesleyan Missionary in Ceylon, states a very important fact, that has lately transpired in the southern part of peninsula India—it is supposed Tanjore, the scene of Mr. Swartz's labors. He states it on the authority of a missionary of the Church of England, who had lately attended a missionary meeting in Ceylon. It is this: that forty villages, containing in the aggregate, four thousand inhabitants, had publicly renounced heathenism, and had converted many of their temples into Christian churches, and such as could not be thus used they had demolished, with their idols.

Our correspondent met, at the table of Mr. Butterworth, with a Mr. Bruce, an officer of the East India Company, who had just returned from Madras. Mr. Bruce spoke of twenty-two gentlemen from the Madras establishment under government, [we presume he means, in the civil service,] who appear to be truly converted to God, and who are acting, in some degree, the part of missionaries among the heathen." He said, also, that forty military officers, in the same Presidency, were like-minded.—Miss Herald.

### NEW-ZEALAND MISSIONS.

From the Family Visitor.

Late accounts received by the Church Missionary Society, inform us that the prospects of the mission to New Zealand, have become highly animating. It will be remembered that the missionaries have encountered more opposition and danger from the natives of these islands, than from those of any others in Polynesia. They now inform us that "all is quietness; that they are treated with as much attention and respect as they could possibly wish; and that the people receive them with kindness wherever they go."

Although the natives have not yet overcome their disposition to pilfer every thing that comes in their way, (which they will often do without in the least benefiting themselves,) yet there appears to be a manifest improvement in their conduct and character. They are quite attentive to religious instruction, often sending six or seven of their chiefs has been converted to Christianity, and others are doubting to what this will grow; while the missionaries take courage and persevere. Several remarkable cures made upon the sick among the natives, have induced them to pay the missionaries more than ordinary attention.

A Seminary for New Zealand youths has been established in New South Wales, on the Island of New Holland. Mr. Marsden, the Principal, writes under date of the 17th March, that he has with him five New Zealanders who have made considerable improvement; and that six others who had been with him a part of the last year, had returned. He says that there are in New South Wales, about twelve New Zealanders, with some natives of the Society, Friendly Islands, &c. and that New South Wales is the point from which the light of the Gospel will shine on many islands of the South Seas. It is pleasing, says he, to see them coming among us so freely, and with such implicit confidence.

### A SCENE IN THE SANDWICH ISLANDS.

(From Mathison's Travels.)

Aug. 5.—This morning I went to Cox's, [Krimakoo] intending to purchase some goats. I expected to find him, as usual, either sleeping, or smoking, or drinking, or busy trafficking like myself. The door of his hut was half open, and I was about to enter unceremoniously, when a scene too striking ever to be forgotten, and which would require the hand of a master painter to do it justice, suddenly arrested my whole attention.

About a dozen natives of both sexes were seated in a circle, on the matted floor of the apartment, and in the midst of them sat John Honore, the Otaheitean catechist. (These catechists are converted natives who are appointed to impart to their less enlightened brethren the instruction they have themselves received.) All eyes were bent upon him; and the variously expressive features of each individual marked the degree of interest excited by what was passing in his mind. So absorbed, indeed, were they in their reflections, that my abrupt appearance at the door created for some time neither interruption nor remark. The speaker held in his hand the Gospel of St. John, as published at Otaheite, and was endeavouring, by signs and familiar illustrations, to render its contents easy of comprehension. His simple and energetic manner added weight to his opinions, and proved that he

spoke, from personal conviction, the sincere and unpremeditated language of the heart.

The chief himself stood in the background, a little apart from the rest, leaning upon the shoulder of an attendant. A gleam of light suddenly fell upon his countenance, and disclosed features on which wonder, anxiety, and seriousness, were imprinted in the strongest characters. He wore no other dress than the *maro* round the waist, but his tall athletic form, and bust seen bending over the other's shoulders, and dignified demeanour, marked at one glance his rank and superiority over all around. One hand was raised instinctively to his head in a pensive attitude; his knitted brows bespoke intense thought; and his piercing black eyes were fixed upon the speaker with an inquiring, penetrating look, as much as to say,—"Can what you tell us be really true?" I gazed for some minutes with mute astonishment, turning my regards from one to the other, and dreading to intrude upon the privacy of persons whose time was so usefully employed. At last the chief turned round and motioned with his hand, in a dignified manner, for me to withdraw. I did so; but carried away in my heart the remembrance of a scene to which the place, the people, and the occasion, united in attaching a peculiar interest.

## COLONY IN AFRICA.

Extract of a letter from Rev. Lott Carey, minister at Liberia, to a gentleman in Norfolk, Va. dated MONROVIA, APRIL 24, 1826.

We dedicated our meeting house last October; it was four weeks from the time we raised it to the time it was dedicated. It is quite a comfortable house, 30 by 20 feet, and ceiled inside nearly up to the plates, with a decent pulpit, and seats. We have no particular revival at present, but still we labor in hope that the Lord will, in answer to prayer, yet favor Zion. Our native schools still go on under hopeful circumstances. I think the slave trade is nearly done in our neighborhood. The Agent, with our forces, has released upwards of 180 from the chains, since the first of October, which has added greatly to our strength. If the coloured people of Virginia do not think proper to come out, the Lord will bring to the colony from some other quarter; for these re-captives are ready to fight as hard for the protection of the colony, as any of the rest of the inhabitants. I mention these circumstances that you may look through them to the time foretold in prophecy; i. e. Ethiopia shall soon stretch out her hands unto God. We have very few meetings but that some of the native born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of coloured people, that if the love of themselves did not bring them out, the love of God would, for here is a wide & extensive missionary field.—Norfolk Herald.

## BARBADOES.

Those who remember the shameful treatment received by Rev. Mr. Shrewsbury, Methodist Missionary in Barbadoes, the destruction of his Chapel by a mob, &c. will read with some interest the following extract of a letter dated Barbadoes, Feb. 13, 1826.

Accounts were received yesterday of Mr. Rayer, a Methodist, I believe, arriving at St. Vincent's upon his way to this island. It is said that he brings with him credentials and protection from Lord Bathurst, and that the Government here is instructed to afford him security, civil and military, upon his landing, his rebuilding the chapel, and during his residence, and the performance of his duties here. On the other hand, if expressions are indications of the temper, there appears a determined and obstinate intention of the inhabitants to prevent it. It is therefore to be supposed that there will be a great deal of disturbance: the inhabitants seem determined that no missionary, especially of the class mentioned, shall be allowed to remain quietly.

## CHEROKEE MISSION.

Extract of a letter from Rev. William Chamberlain, to a gentleman in Greensborough, Vt. dated "Williamstown, Cherokee Nation, April 29, 1826."

"You will expect some particulars respecting this station. The gospel has had powerful effects upon the natives of this neighborhood, even upon those who have not heartily embraced it. When I came with my family to reside here three years ago, there was but one man within the distance of nearly twenty miles each way, who was not frequently intoxicated. They used to meet together nearly every week, to frolic, drink whiskey, and fight; but now, there are not more than two or three, in this vicinity, who get intoxicated, and they seldom. They have not had a frolic for more than two years; but meet often to pray, and sing songs of Zion, and to tell each other what they know of the way of salvation. They are improving their farms, and making their houses more comfortable. We feel that we have great cause to thank God, and take courage. Our church here consists of twenty-one members: 14 Cherokees, 6 whites, 1 black. And all the members appear to be walking in the fear of the Lord." Vermont Statesman.

## PROPOSED MEETING.

The church in Southampton, Mass. has sent a special invitation to all in the ministry, as well as to those in preparatory studies for that office, who originated from that town, to meet in that place on the last Tuesday in August next, to devote that and the succeeding day to religious exercises, which are to be concluded with the sacrament of the Lord's Supper. The number thus invited, and who have been educated for the ministry from that little town, containing a population of only 1171, for the last 25 years, is between 20 and 30. How much good feeling this invitation exhibits from the church, towards those whom she has sent out to preach glad tidings of great joy! May the promptitude with which this invitation is accepted, and the exercises of the meeting, show, not only the affection which these ministers of Christ still cherish to the church from which they have entered the ministry, but also the piety and ability which qualify them for their office. May the prayers of all concerned in the proposed meeting, be heard and answered in the special presence of Christ with his church on that occasion and in the effusions of the Holy Spirit on the people of that place. Christian Mirror.

## METHODIST SOCIETY.

It appears that for several years, some members of the Methodist connexion in this country, have been disaffected with the Ecclesiastical government of that church, in regard "to Bishops, and to the mode of appointing preachers to stations, without the consent of lay, or contrary to the will of the people." At a late meeting of the seceders, in New-York, a manifesto was issued, stating the reasons which induced them to dissolve the bands which connected them with the Methodist church, which contained a constitution for their own body, which is to be called "The Methodist Society." One of their allegations is in the words following: "The Government of the Methodist Episcopal Church, not being in accordance with the civil institutions of our free and happy country, should its influence become universal, would, in the opinion of this Convention, endanger our Republican form of Government."

The 3d article of their constitution declares, "There shall be but two orders of Ministers in

the Methodist Society, viz: Elders and Deacons. In another article, they protest "against the principle and practice of extraordinary slavery." The twenty-five articles of Religion as in the Methodist Book of Discipline, published by the Methodist Episcopal Church in the year 1820, constitute the summary of their "Christian Faith and practice."—Conn. Observer.

## REVIVAL IN ELIZABETHTOWN.

To the Editors of the New York Observer.

ELIZABETHTOWN, June 29, 1826. GENTLEMEN.—For the information of the friends of Zion, I send you a brief account of the progress of the work of the Lord in the Presbyterian Congregation in this place under the pastoral care. Though the medium of your paper, the public have already been informed that a special revival of religion commenced in this congregation about the 1st of December last. Since that time it has been steadily and silently advancing. In March the Lord's Supper was administered. It was judged prudent at that time to receive none of the subjects of the revival, time might be given to form a more correct opinion of the genuineness of their change. None of the recently awakened applied for admission. Last Sabbath we had the communion, and received the first fruits of this gracious work of the Lord—ninety-seven were added on a profession of their faith. It was an exceedingly solemn & interesting day. Many are still inquiring, and we have the prospect of further large accessions. The revival we consider as still in progress.

As it may be instructive to your readers, I beg leave to add the ages of those received. Two were over 70, a man and his wife—one of them 76—one was between 12 and 13, and one under 14. All the rest were over this age.

Of the 97, 50 were under 20 years of age—77 were under 25—and 86 were under thirty. Only 11 were over 30 years of age. How loudly do these facts speak to the youth on the importance of early piety! The proportion of males 37; females 60; male heads of families 6; females 17. Upwards of 30 of those added were Sabbath School teachers.—Yours respectfully

JOHN McDOWELL.

## REVIVALS IN NEW HAMPSHIRE.

We have just been informed that in the society of Rev. Mr. Dana in Orford and Farley, where a revival commenced in April last, the work still continues with animating prospects. Between 30 and 60, it is hoped, have become the subjects of God's renewing grace. The work has extended into the other society in Orford under the charge of Rev. Mr. Farnsworth. A considerable number here also, have entertained hopes.

In Lyndborough, 70 are said to give evidence of having recently passed from death unto life.—A pleasing work, we understand, has recently commenced at Goffstown. Some have given evidence of having embraced the Savior as he is offered in the gospel, and many others are under pungent convictions, and inquiring with solicitude what they shall do to be saved. Repository and Observer.

## RECORDER & TELEGRAPH.

BOSTON, JULY 14, 1826.

## SABBATH SCHOOL BIBLE CLASS.

At the last Quarterly Sabbath School Concert of Prayer in this city, it was remarked that it had often been found difficult to obtain a sufficient number of well qualified and interested teachers. That such should be the case in this city, will excite no surprise, when it is considered that in the schools alone which are conducted by Orthodox Congregationalists, the number of superintendents and teachers employed, is nearly or quite two hundred; while the increase of schools occasions a constantly increasing demand. It is not every man, or woman, whose circumstances admit of their engaging in these duties, even if their hearts are duly affected with the importance of the work. They cannot leave their families and dependents on the Sabbath, without creating a vacancy perhaps as great as that which they are called to fill. And though they could, it is not such persons, always, that are best fitted to be useful in the Sabbath School. The business of working this mighty engine, seems rather to belong to the young; and until measures are in operation to raise from their number a sufficient supply of teachers for the utmost demand, the system of Sabbath School instruction is incomplete.

To effect this most desirable object, is by no means difficult. No more difficult than the formation and continuance of a SABBATH SCHOOL BIBLE CLASS. It would be the design of this institution, to receive from the existing Sabbath Schools those children who from time to time should arrive at a certain age, (say 14 years,) and perhaps also those, who, of an age somewhat younger, should have made extraordinary proficiency in the studies assigned them. But at the outset, it might be constituted chiefly from those who have already left the present Schools, together with some who have never enjoyed the benefit of such instructions.

It cannot, we think, be doubted, that out of the 5000 persons in this city between the ages of 14 and 18, there could readily be found 100 who would rejoice to enter such a school, if a proper system of instruction was provided, and proper instructors were employed: and the plan once in operation, we should not fear for the result. It would soon become popular; and many might be gathered into it, who are now spending their Sabbaths in idleness, if not in vice. Why should men despair of gaining accessions from this source, when examples are before their eyes like that of Scott, and Newton, and numbers in our own country?

Yet doubtless, more could be effected by way of preservation, than of remedy. Instead of taking children at a very early age, placing them in the Sabbath School, and keeping them under instruction till the most critical period of life, and then turning them loose into a world of temptation and sin, the Sabbath Bible Class would render it practicable to carry the work to its top-stone. It would place the formation of the character tenfold more under the teacher's hand, than can be done up to the age of 12 or 14;—retaining the mind under the influence of divine truth during some of the most hopeful years of human life. If the man in the Gospel was derided because he began to build, but was not able to finish—if the husbandman would be though a fool, who with great care should cultivate his plants when springing from the earth, and then leave them to be overrun with weeds and perish—let us take a lesson from the world, and apply it to the system of Sabbath Schools.

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The review of the Sermon was contained in the Christian Examiner. The reply and vindication of the Sermon was contained in the Christian Spectator. It is now in a pamphlet, and for sale at No. 90 Washington Street.—Eds.







